

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*And they that be wise shall shine as the brightness of the firmament;
and they that turn many to righteousness as the stars for ever and ever.*
—DANIEL 12: 3.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon at the Tabernacle, Salt Lake City, Sunday afternoon, February 27th, 1893.

I do not know anything more interesting to which we can listen than the testimony of the Elders who have been abroad preaching the Gospel. To hear them testify concerning the divinity of the work in which they are engaged, and to relate their experience in proclaiming the Gospel, and also the testimonies which they bear concerning their prayers being answered and the power of God that has been manifested in their behalf—all this is exceedingly interesting.

This is an age of unbelief and scepticism. Doubts concerning the existence of God are prevalent; and the great bulk of the people, even among professors of religion, are destitute of genuine faith. It is, therefore, delightful to listen to men, and especially young men, who can testify that God lives, and that they know it. I sometimes wonder what the condition of the world would be and what would become of it, if it were not for the Latter-day Saints. They are the only people in an organized capacity, that I know anything about, who believe in God and in His power as did the ancients whose testimony has come down to us in the scriptures. There is genuine faith among the Latter-day Saints. Of course, there are those who, as Brother Knight has said, after performing missions, grow careless and indifferent. I am happy, however, in the belief that these are not very numerous. But there should not be any among us who will yield to that spirit, especially when they have had experience such as missionaries obtain. I often think that some of our missions are too short. Young men do not get thoroughly broken to the harness, and they do not enter into the spirit of the work as they should do. I believe, however, that the changes which have occurred of late years,

by which attention has been called to the commandment of God concerning preaching the Gospel without purse and scrip, is having a most excellent effect. When a man has to depend upon the Lord for his food, his shelter, his friends, and for the assistance which he needs to enable him to perform the duties that devolve upon him, it is very likely to compel him to seek unto the Lord with great faith. Then he has his prayers answered so often and in so marvelous a manner that he knows for himself that there is a God, and that He hears and answers prayer. My first mission was a lengthy one. I was a little over five years away from home. I have always been thankful that it was so long; although I yearned for home a great deal during the latter part of the mission. I learned that which the brethren have learned, that it is not a good thing to lay off the harness when one comes home. I felt that it was an obligation resting upon me, as one bearing the Priesthood, to do all in my power to help establish the righteousness of God in the earth. I am thankful that I did have that spirit, and that I have had it since that time. It is wrong for young men, when they come home, to become careless, and feel, "Well, I've finished my mission now, there is no special obligation upon me now, and I can take it easy." That is a wrong feeling. My experience has proved that there is greater happiness, purer joy and more delight to be obtained in serving God and being active in His work than can be obtained in any other direction. I am sure this is the experience of others also who have kept on the harness.

The idea which many people indulge in, that there is something irksome about religion, something that deprives one of enjoyment is a mistaken idea. There is nothing irksome, nothing that requires the sacrifices of proper enjoyment, in keeping the commandments of God. The Latter-day Saints have proved this. We illustrate the great truth that a people can be a profoundly religious people and at the same time be a very happy people. I do not believe there is any happier people on the earth than the Latter-day Saints. I have seen the Latter-day Saints in the most trying circumstances, destitute of the comforts and of many of the necessities of life, and they have been a happy people under those circumstances. Gladness filled their hearts. It was not gladness produced by external circumstances; but it was the gladness of the heart, produced by the influence and power of the Spirit of God, and that is always true happiness. Happiness that depends upon external circumstances is not genuine happiness. There must be the fountain of it within us; and wherever we go and have that spirit within us, we shall be happy. We may be in a most disagreeable situation as far as externals are concerned; but if we carry within us this fountain of which I speak, and which the Spirit of God furnishes, we shall be truly happy. This has been the case with this people. We should cultivate this, and teach it to our children. It is not necessary to break the laws of God or to forget our obligations to Him in order to have enjoyment.

I am thankful, as I have said, that there is a generation of men growing up who know that God lives. It is a blessed thing. Our God has not gone on a journey. He has not gone to sleep. He is not like the god of

the priests of Baal, whom Elijah mocked because they received no response from him. It is not so with the God of heaven. And we are living witnesses of this. It is a great blessing, in the midst of our trials and perplexities, to know that we can call upon God and He will hear us. His ears are ever open. No matter if, as the psalmist says, we make our bed in hell, He is there. We may be on the sea or on land, by night or by day, in adversity or in prosperity, He is always near to listen to us.

In the 139th Psalm it is said:

Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me.

Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.

And He has promised that whatsoever we ask Him in faith, in the name of Jesus, He will grant unto us, if it is good for us. This is a most precious promise, and we should live so as to have a realizing sense of it continually. If we are in such a position that we cannot get down on our knees, we can pray to Him in our hearts, and He will hear us, and He will grant the desires of our hearts unto us. As individuals and as a people, we should cultivate this habit of praying to Him constantly. This, my brethren and sisters, is our strength, if we will make use of it. We should also have the gift of prophecy, like the Elder who has been alluded to here, who said to a family who were in danger from a cyclone, "Don't leave the house; I promise you in the name of Jesus that you will be safe if you will stay in the house." What prompted him to say that? The Spirit of God. The spirit of prophecy rested upon him, just as it did upon Paul when he was on board the ship and he said that not a soul should be lost. The Elders of this Church have a right to that Spirit; and they enjoy it to a very great extent. It is one of the gifts of the Gospel, and instances innumerable might be mentioned where that Spirit has saved the people. Elders have been about to go on vessels with companies of Saints, and the Spirit has said to them, "Do not go on that vessel," and by that their lives have been saved. One instance comes to my mind, where President Woodruff was about to embark on a vessel with a company of Saints, and the Spirit said to him, "Do not embark on that," and it only went a few miles down the river when it was totally destroyed. It is a remarkable thing that notwithstanding the many thousands of Latter-day Saints who have traveled on the ocean, there is not on record an instance of a company of Latter-day Saints being lost in their journeying on the ocean. There was a sad catastrophe occurred on the Missouri river, but there were reasons for that, which those who are familiar with the circumstances have described. That is the only instance in our history where such an accident has occurred. It is miraculous that there should

be so many thousands of people immigrated to this land, covering so long a period (for our emigration from Europe commenced in 1840, and it has been continuous from that time to the present), and yet nothing serious happen them. But there has been and is a protecting care over this people, because the Elders who have had charge of companies have generally been men of God, who have sought to know the mind of the Lord, and who have been led by revelation from Him.

In this manner this whole work has been carried on from the beginning. The servants of God have sought to know the mind and will of God, and they have obtained that knowledge, whereby they have been enabled to lead the people. These valleys have been settled in this way and by this spirit. We, therefore, are living witnesses of the truth that God lives, and that He bestows His gifts, as in ancient days, upon His servants. We profess, as the ancients did, to have the gifts of the Spirit of God. We teach the people to seek for these gifts. We say that God is the same to-day as He was yesterday; that in Him there is no variableness nor shadow of turning. But men want to know why, if this be the case, there is not more knowledge, more revelation, more of these gifts from Him. The absence of these gifts is due to unbelief. Men do not seek for these things, because they do not believe in them; and they have cast out every man that professed to believe in these principles and in this power. They have been prompted by Satan, who would have destroyed this whole Church long ago if God had permitted it; but He has restrained Satan, because this is the dispensation of the fullness of times, and the promise has gone forth that this Gospel shall not be taken from the earth again and the Church will not be destroyed. But this spirit of Satan that you see manifested is the spirit that crucified the Son of God, and that slew His Apostles, and that has slain the Prophets in our day. It is the spirit that drove this Church out from the midst of civilization, and compelled us to take refuge among the Indians in this far distant region. It is the same spirit that has annihilated every principle of faith in men. It has been a constant warfare to maintain the principles of the Gospel and to declare them to the people. Men who have gone forth to preach this Gospel have been exposed to violence in every form. Not only have their characters been maligned, and their names cast out as evil, but bodily violence has been extended to them. It is only the power of God, that has kept this Church in existence up to the present time. But it is in existence. God has revealed the Gospel. He has restored the ordinances and the gifts, and He has communicated His mind and will to men once more; and there are men on the earth who know these things.

Now, our young men and all who have been engaged in the work of God as missionaries should not allow themselves to be diverted from these labors and to have another spirit take possession of them. I can bear testimony to all—there ought to be no necessity for it, however, because the men that have gone forth to preach the Gospel ought to know for themselves how much happiness they have had in that labor—but I do bear testimony that through my life, notwithstanding the trials and vicissitudes I have had to pass through, I have been happy in the prin-

ciples of the Gospel. I have thanked God, and do every time I think of it, that I am a Latter-day Saint, because the knowledge of the truth and the Spirit of God have gladdened my entire existence. And I rejoice in it as much to-day, I am thankful to say, as I ever did in my life. I know, therefore, that there is no path that we can pursue, there are no labors that we can perform, that will be so replete with happiness and bring such peace and joy as keeping the commandments of God and being zealous and faithful in His work. This is my testimony; and I have had abundant opportunities in my life to prove it. My life has not run in one channel; it has not been surrounded by one set of circumstances; but it has been greatly varied, and in this variety of circumstances I have proved it. And in saying this I know I only give voice to the testimony of hundreds of others in this congregation who have had similar experience. There is, therefore, every incentive for us to be faithful to the cause of God, and get all the benefit and blessing and all the gifts that can be obtained.

I am very desirous that the Latter-day Saints should keep their second estate. Every one who is present before me kept his and her first estate. The Lord has revealed to us that before we came here we had an existence. Our Savior existed before He came in the flesh. So did all of us. Our spirits existed with Him. The evidence that we kept our first estate is found in the fact that we are here, possessing tabernacles. Before man was placed on earth there was a rebellion in heaven. Not only has that fact been revealed to us, but it is to be found in the Bible also. The Lord has revealed to us, however, some other things connected with our pre-existence. He has told us that the plan of salvation was discussed in the councils of heaven. Lucifer, a son of the morning—not the Son—thought he had a better plan than that which the Father and the Lord Jesus were in favor of. He told the Father that he would save all mankind, by taking away from us our agency, and all he asked was that God would give him the honor. But the Savior was willing to come and do as the Father wished. This made Lucifer angry, and it is written that He led away after him one-third of the hosts of heaven. No doubt, he was a personage of great influence, and of great sophistry; for he succeeded in convincing one-third of the entire family of God that his plan was the better plan. He rebelled, and was thrust out; and the punishment was that he and his followers should not have tabernacles. And from that day to this they have striven continually to get possession of human tabernacles. We read of a legion of devils being in a person, and when the Savior was about to cast them out, they begged that they might enter into the swine. Therefore, I say, the evidence that we kept our first estate is to be found in the fact that we are here to-day with tabernacles. There may have been, and doubtless were, differences of degree in our faith and our zeal. Some, no doubt, at that great crisis, were more valiant and steadfast than others. But that we all kept our first estate is evidenced by the fact that we are here.

We have been sent here with our agency, for the express purpose of being tested and proved. We have had this second estate granted unto us that it may be ascertained whether we shall keep it or not. A veil has

been drawn between us and our Father in heaven. That which pertains to our pre-existent life is concealed from us, though there is scarcely a person of mature years perhaps who has not had come across his mind a shadow of something that has occurred at some previous time which he could not recall; but our pre-existent state has been concealed from us, and wisely so, no doubt; for if it had not been, we should become so tired of this existence and its trials that we could not be contented here. We are left to exercise our agency, just as we did in our first estate at the time of our trial, to see whether we will be faithful to God in this second estate. We are shut out, as I have said, but God points out to us the way in which we should walk. He tells us what to do, and entreats us to be obedient to Him. He asks us to cultivate His Spirit, to seek to Him for light and guidance; and He promises us that if we will do this and be faithful to Him in this earthly existence, He will crown us with glory and will give unto us eternal happiness. We are the children of God. God is our Father. He wants us to be like Him. He wants us to enter upon a career that will lead us to as great heights as He has attained to. Therefore, it is well that we should be tested—tested even unto death, if necessary; because He intends to make us His heirs and to bestow upon us the glory that He possesses, leading us along in the path of progress till we will be in our sphere as He is in His sphere. But Satan has determined to destroy this plan. He has determined to lead away as many of the children of men as he possibly can.

Do you doubt the existence of a devil and of evil spirits? Need I ask the Latter-day Saints this? Have you not seen his spirit manifested? You have seen men and women in this Church who once were faithful and devoted to the work of God; but they fell into sin, and another spirit took possession of them. Men as high as members of the First Presidency have done this. I remember very well William Law, counselor to the Prophet Joseph, a friend of the Prophet, a friend of God apparently, a staunch man in the Church; but he committed sin, and that man, who had occupied that high and exalted station, compassed the death of the Prophet. He was one of the chief conspirators in arranging plans for his destruction, and took an active part in urging on his martyrdom. Members of the council of the Twelve Apostles also partook of the same spirit. It is the spirit that Satan possesses; for Jesus said of him that he was a liar and a murderer from the beginning. He is seeking constantly to destroy the work of God, filling men with his spirit, and urging them forward to acts of deadly hate, even to kill and to destroy. That is the spirit of Satan, and we see it manifested in men.

Brethren and sisters, God has sent us here. He has selected us from all nations where the Gospel has been preached, that we might be His instruments in laying the foundation of this work. A new era is dawning—a new epoch. There are a thousand years of peace ahead of us. The day is not far distant when Satan will be bound, when he shall not have power to tempt the nations, and when the reign of righteousness to which all the Prophets have looked forward will be ushered in. The Lord has gathered us from the ends of the earth for this purpose. The Latter-day Saints

have heard the voice of the Shepherd, which filled them with joy, and they have come trooping to this land, imbued with peculiar feelings. A newly-begotten love has entered into their hearts, which has bound them together, and drawn them to each other; and they are now throughout these valleys, striving to lay the foundation deep and strong of the glorious work with which they have become identified, and working for righteousness.

It is for us to keep our second estate. We should think of this continually. The Elders who return from missions should think of it. "I want to keep my second estate, and to maintain my integrity as I did in my first. I want to be true to my Father, as I was true before I came into this earthly existence. I want to listen to Him. I do not want to listen to Satan, nor to be led by him. I want to say, 'Get thee behind me, Satan; I have chosen my Father as my guide, and I will be led by Him all my days on the earth; I will not listen to evil, nor yield to it.'" This should be the feeling and spirit of every man and woman in this Church.

All this may seem strange to many minds; but let us turn to the world and ask what they have got that will supply the place of this knowledge that we have. You are here. What are you here for? Why have you been sent here? Henry Ward Beecher confessed that he did not know; and thousands of the most enlightened men of the earth can truthfully make the same confession. They do not know why man is here, what his origin is, or what his destiny will be. Ask the most learned preachers, who profess to teach the Gospel to the people, why man is here, and they will confess, if they confess the truth, that they know nothing about it. But the Lord has revealed this to us, and we know it. The revelations of the Lord on these subjects to the Latter-day Saints are philosophical, and will bear investigation. There is something tangible about the views of the Latter-day Saints concerning the future. We do not expect to sit upon a cloud, playing a harp throughout the endless ages of eternity. There will be work for us to do—work of the most glorious and exalted character. Oh! what joy will fill the hearts of those who are faithful when they meet the Lord, and He welcomes them back to His presence, having been true and unswerving in their integrity while they were in the flesh. You welcome your sons home from missions; gladness inexpressible fills your hearts if they have been faithful to the cause of God and have magnified their Priesthood. By this you can have a faint idea of the joy that our Father in heaven will have over us if we are true to Him and go from here pure. And think of our joy! that though we have been separated from our Father, though there has been a veil between Him and us, in order that we might be tested and proved, now the mission is ended, the probation has been performed, and we go back emancipated from the power of Satan. I pray God that we may all be in this happy condition: that this people may realize that this is indeed their second estate, and that they should be faithful to it, that they may be welcomed back by the Father after having been true and faithful to Him all the days we have lived upon the earth; which I humbly ask in the name of Jesus. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 31, 1898.

RELEASES AND APPOINTMENT.—The following named missionaries have been honorably released to return home May 5, 1898: John W. Robertson, president of the Irish Conference; Joseph S. Broadbent, Traveling Elder in the Manchester Conference; Abel M. Roper, Traveling Elder in the Sheffield Conference; Peter Allan, Traveling Elder in the Scottish Conference; J. F. Russon, Samuel G. Garbett and Francis D. Hughes, Traveling Elders in the Birmingham Conference; Arthur Townsend, Traveling Elder in the Leeds Conference. Elder Hector A. McQuarrie has been appointed to preside over the Irish Conference.

SHEFFIELD CONFERENCE NOTICE.—A conference of the Latter-day Saints in the Sheffield Conference District will be held in Arcade Hall, Market Hill, Barnsley, on Sunday, April 17, 1898. Meetings will commence at 10:30 a.m., and at 2:30 and 6:30 p.m.

THE Anchor Line steamer *Furnessia* which left Glasgow on March 24th arrived in New York on April 4th, with passengers on board all well. A few returning missionaries took passage on this vessel.

LONDON CONFERENCE.

THE semi-annual conference of the Latter-day Saints in the London Conference District was held on Sunday, April 3, 1898. Services were held at 36 Penton St., Islington, at 10:30 a.m., and at 3:30 and 6:30 p.m. in the Clerkenwell Town Hall; Rosebery Avenue, London.

Among those present were Elders Bulon S. Wells and Joseph W. McMurrin of the presidency of the European Mission; President W. E. Clark and the Traveling Elders of the London Conference.

At the morning meeting the general authorities of the Church and the presidency of the European Mission were presented and unanimously sustained. Elder W. E. Clark was unanimously sustained as President of the London Conference, and the following named Elders were also unanimously sustained in their various districts as follows: Geo. E. Carpenter, Geo. R. Baker, Geo. Whetman, Raymond McCune, Geo. W. Palmer, Frederick Langton, George Harbour, and Richard H. Hamblin, in London; S. E. Smith, Geo. W. Middleton and Wm. C. Wright in Stratford; Jos. W. Stringfellow and Robert Anderson, in Herts; Jesse T. Badger, Le Roy Decker, A. P. Ballinger and R. C. Traveller, in Kent; W. T. Sears, and Arthur Ellingford, in Berks; E. Saxey and Arthur Gardiner, in Hants; B. W. Sainsbury and D. W. Horsley in Sussex; Nathan Hawkes and Thos. L. Fisher, in Essex; W. J. Panter and Heber Swainston, in Bedford; Wm.

G. Bruce was sustained as clerk of the London Conference. Elder G. Ellis was sustained as President of the North London Branch, and Elder Wm. G. Bruce as his counselor.

President W. E. Clark read the statistical report for the past five months, as follows: Seventies, 30; Elders, 30; Priests, 7; Teachers, 6; Deacons, 5; members, 350; total, (exclusive of missionaries from Zion), 398. Tracts distributed from door to door, 74,906; in open-air meetings or otherwise, 1,476; books sold, 14; loaned, 372; given away, 53; houses visited with first tracts only, 31,592; by first invitation, 816; re-invitation, 181; Gospel conversations, 3,555. Meetings held, hall, 397; cottage, 54; out-door, 17. Baptisms, new members, 16; children of members, 1; confirmations, 17.

In the afternoon meeting the speakers were Elders G. E. Carpenter, E. C. Stratford and Rulon S. Wells; and in the evening addresses were delivered by Elders Jos. W. Stringfellow, Geo. W. Middleton and Jos. W. McMurrin.

WM. G. BRUCE, Clerk of Conference.

WAYS OF LIVING LIGHT. No. 2.

CHARACTER OF THE GODHEAD.

Importance of Faith.

THE first principle of revealed religion is faith in God. True religion must begin with faith in the true God. Faith in false Gods, leads to false religions. Without faith there can be no religion in the soul of man. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6). In a general sense faith is the assurance in the soul of the existence of unseen things, that is, unseen by the natural eye. The principle of faith, that is, the power to believe, is planted in man by the gift of God. It is developed by evidence. Faith in God is brought into action by the word of God. Whether spoken by Deity Himself, by angels sent from His presence, or by men divinely authorized and appointed to speak in His name under the influence of His Holy Spirit, the word of God is the same. When that word is written it is scripture.

The Heavens Proclaim the Glory of God.

Evidences of the existence of a Supreme Being are seen in vast profusion. They appeal to every rational mind. The order, beauty, and sublimity of the heavenly bodies, moving through space in silent majesty, each in its own orbit, balancing and counter-balancing each other without an error in time or revolution, all preserving their own identity and performing their own mission, proceeding thus through everlasting ages, are perennial witnesses of the existence, power, and glory of God. The earth itself, with its relations to other planets, its products, its seasons, its adaptation to the needs of the creatures that inhabit its surface or its atmosphere, joins in the grand chorus of the music of the spheres, "For-

ever singing as they shine, The Hand that made us is Divine." Nature, however, while proclaiming the existence of Deity, does not disclose His personality or reveal His will. A knowledge of God can only come from God. Faith leads to that knowledge.

What Jesus Taught Concerning our Father in Heaven.

The greatest religious teacher among men was Jesus Christ. In His personality God was manifest in the flesh. He revealed Deity to humanity. He showed that God was in reality the Father of the spirits of men. He proclaimed that He was in the beginning with God; that He came forth from God, and would return to God, and that all mankind were His brethren, made in the image of God and part of His eternal family. This presents God as actually and literally "Our Father which art in heaven." It takes away the mystery with which false faiths have enveloped the Supreme Being, beclouding the minds of men, and making God utterly incomprehensible. Jesus taught that His Father and our Father is a personal being, man being in His likeness, Jesus Himself being in His express image. He taught also that He was sent into the world to save mankind, and bring them back to the Father's presence; that no man could come unto God but by Him. The true Christian religion, therefore, combines faith in Jesus Christ the Son, with faith in God the eternal Father. Christ further taught the existence of a divine Spirit, proceeding from God, to enlighten the souls of men; that is, the Holy Ghost, by which the mind and will of God may be made known to man, and by which holy men chosen of God have been inspired in different ages to declare His word.

Three Persons in the Godhead.

These three, the Father, the Son, and the Holy Ghost, form the eternal Godhead. They are not one person, as erroneously declared by modern Christian churches, but are separate and distinct substances, though one in mind and power and dominion. Jesus of Nazareth, as the Son of God, was a personality as distinct from the personality of the Eternal Father as is that of any earthly son from his father. The Holy Spirit, though proceeding from both the Father and the Son, is not either of them, but has an identity of His own. It is true that Jesus said, "I and my Father are one," (John 10: 30), but He also said, "My Father is greater than I." (John 14: 28).

Scriptures that Prove the Personality of God.

That the unity of the Godhead is not oneness in person, is made very clear in the account of the baptism of Jesus Christ: the Son on that occasion coming up out of the waters of Jordan, the Holy Spirit descending upon Him in the form of a dove, and the voice of the Father from heaven proclaiming, "This is my beloved Son, in whom I am well pleased." (Matt. 3: 16, 17). Jesus said, "I came forth from the Father,

and am come into the world: again, I leave the world, and go to the Father." (John 16: 28). He also prayed to the Father, and in the prayer recorded by John, explained in unmistakeable language what He meant when He declared "I and my Father are one." "After praying for His Apostles, He said: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." "John 17: 20, 21). Concerning the Holy Spirit He said: "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." (John 16: 7). Many more of the sayings of the Savior might be adduced, but these are sufficient to show the distinct personality of each of the three that form the Godhead, while they are in perfect unity of mind, and purpose, and action. If they are one substance, as taught in modern Christendom, then all who believe on them, in all ages, are to be made also one substance, thus losing their identity and becoming one vast, incomprehensible and inconceivable individuality.

The Holy Spirit.

The omnipresence of God has bewildered many minds which are unable, because of modern false teachings, to understand how God the Eternal Father can be a person after whose form and image man is created, and yet be present throughout His vast creations. But the explanation is simple in the light of truth. It is by His Holy Spirit, which permeates all things, and is the life and the light of all things, that Deity is everywhere present. Our Father has His dwelling place in the eternal heavens. Christ is at His right hand, and the Holy Spirit proceeds from them throughout the immensity of space. By that agency God sees and knows and governs all things. By it mankind may be brought into union and communion with God. It guides into all truth. It recalls the past, manifests the present, and reveals the future. It is the testimony of Jesus and the spirit of prophecy. It is the light of Christ, and "lighteth every man that cometh into the world." It is the inspiration of God which giveth the spirit of man understanding. To that degree it shines on every soul, but as the gift of the Holy Ghost it is a far greater and higher light. Then it is the abiding witness that bears record of the Father and the Son; that "searcheth all things, yea the deep things of God."

Faith a Principle of Power.

Faith in God the Father and in Jesus Christ, the Son, and in the Holy Ghost is but the beginning of true religion. It is exhibited in works of obedience which will be explained in other tracts of this series. Faith is also a principle of power. All human exertion springs from its exercise.

This is exemplified in all the acts of life. In a higher sense it is a spiritual force. It was by faith, in this degree, that the wonderful works of the prophets and apostles and other holy men of old, were accomplished, as recorded in the Old and New Testaments, and in the sacred books of the seers and sages who were not of the Hebrew race. For faith is the same principle in all ages and among all nations. It was by this faith that the sick were healed, the blind received their sight, the lame were made to walk, the deaf to hear, the dumb to speak, the sting of a serpent and the virulence of poison were made harmless, divine dreams and heavenly visions were beheld, and the glories of eternity were unfolded to the saints and servants of God in the early Christian church. It was by faith that lepers were cleansed, water was turned into wine, multitudes were fed with a few loaves and fishes, the winds and the waves were stilled, and the dead were raised to life, when the Divine Master walked on earth in the flesh. These marvels are called "miracles." They are deemed supernatural, but they were the natural results of the exercise of the spiritual force called faith. It was by the same power that the heavens were closed that there was no rain for three years and six months; that the barrel of meal and the cruse of oil failed not, and that the ravens brought food in the days of Elijah the Prophet. By the same faith the children of Israel were led out of Egypt by Moses, the Red Sea was divided, manna was brought from heaven and water from the rock, and people bitten by serpents were healed in the wilderness. It was also by that faith that the early patriarchs prevailed, and some of them walked and talked with God. And indeed, it was by faith that the worlds were brought into material existence, order coming out of chaos, light springing forth from darkness, and life, in its various forms, being developed through the word of the Eternal God, in whom this principle of faith is manifest in its full and complete perfection.

Law of Faith Unchangeable.

This is the faith spoken of in the 11th chapter of Hebrews. Also in the Epistle of Jude, in which he urged upon the Church when writing upon the "common salvation," that they should "earnestly contend for the faith once delivered to the saints." In modern Christendom it is taught that this faith, with all the gifts, signs and glorious manifestations which it produces, are "done away and no longer needed." But this is another of the many grievous errors of spiritual Babylon. God is the same yesterday, to-day and forever. A principle of truth never changes. Cause and effect do not vary by the lapse of time. The faith exercised in the first century of the Christian era or of human existence on earth, must inevitably bring forth similar results in the latter days. The absence of the effect proves the absence of the cause.

Faith Leads to Knowledge.

The true religion contains the true faith. It is the one thing needful. It is the one way of salvation. To know the only living and true God and Jesus Christ, whom He hath sent, is to gain eternal life, (John 17: 3). Living faith is the starting point in the path to that knowledge. While it has existed in a small degree, and has been exercised occasionally and in a limited manner during the centuries that have passed since the Apostolic age, the faith "once delivered to the saints" has faded almost out of active life, even among professing Christians whose minds have been blinded by the traditions of men and the dogmas and theories of human invention. While good men and women have served God and sought after Him to the best of their ability, through the long night of darkness which has intervened from the day of divine revelation down to the present century, they have not been able to find that "closer walk with God" and exercise that mighty faith enjoyed in ancient times and which is essential to the true religion. Thank God! that faith has been restored to earth, and through it divine communication is once more opened up, man may commune again with his Maker, and all the blessings obtained at any time thereby may now be received by the obedient sons and daughters of God. Concerning this all-important matter other tracts of this series will be presented to the public, that truth may prevail and that Divine light may shine upon the world!

CHARLES W. PENROSE.

IN THE MISSION FIELD.

ELDERS HEBER T. BOOTH and Nels Nelson write as follows from West Stanley, in the Newcastle Conference District:

"The work of God is rapidly making its way among the people here in Annfield Plain, Stanley and surroundings. We are treated with the greatest hospitality and respect, and the best of attention is given to us both at our out and in-door meetings.

"A lecture was given in Annfield Plain Hall, on March 19, and a district meeting was held on the 20th. Before the lecture we purposed holding an out-door meeting, but our place of holding this was taken up by the Free Church minister. At the conclusion of his remarks he invited the people to go to several churches, but forgot the Latter-day Saints. However, the people were well posted, as we had distributed some ten hundred bills among them.

"We had a very fair attendance at the lecture given by Brother Walton, on 'Christianity, its Past, Present, and Future.'

"Sunday at 12:30 p.m., we held an out-door meeting on Front Street, West Stanley. We soon gathered a large crowd that filled the whole street and sidewalks. While one of the brethren was speaking a Primitive Methodist minister interrupted, but we soon informed him that we were holding the meeting and not he. The people did not sympathize with him so he left.

"We had some very good meetings during Sunday afternoon and evening, and we think that here is a splendid outlook for presenting the Gospel."

RELIGIOUS INCONSISTENCY.

CONSISTENCY is a factor that should be continually in the minds of all professing Christians. All have no doubt heard of the preacher who, having his attention drawn to the inconsistency of his actions, when viewed in the light of his teachings, replied, "Do as I say, not as I do." How often is this saying reiterated, though not audibly perhaps, in our every day lives!

If a person has taken upon himself the name of the Lord Jesus, he is a preacher; it may not be by standing up in public and delivering eloquent sermons, it may not be by warning his neighbor by word of mouth,—though the scriptures admonish all so to do,—but by his example before those with whom he comes in contact in daily walk through life. In this manner have been preached some of the finest sermons. Imagination cannot picture anything grander than a sermon resplendent with good deeds. There is a hymn which aptly expresses this, commencing,

"We are sowing, ever sowing, something good or something ill,
In the lives of those around us we are sowing what we will."

This was not written with the object of exposing the inconsistency of man's individual peculiarities, but more particularly with the desire of pointing out an inconsistency of doctrine prevalent among Christianity, which occurred to me during a visit to relatives of one who had recently passed to the great beyond.

Those who were left to mourn the loss of their loved one, were unanimous in expressing the opinion that they believed the departed one was better off, where he was than in this world of sorrow and misery. This case is not an exception by any means in this respect, it may be, in fact, that in this particular instance the people were justified in so expressing themselves; but this has invariably been the prevailing opinion whenever I have met with persons who have lost a friend or a relative.

Viewed in the light of the true Gospel the expression that persons are better off after death may be quite consistent; or could it be proven that a mere belief would bring a remission of sin, all would be well; but herein lies the inconsistency: many of those who hold that people are better off after death, are of the opinion that all one has to do is to believe. Now belief alone will not remit sin, and the Bible gives us to understand that we must have our sins remitted, hence one who has only believed is answerable for sin, and therefore will receive everlasting punishment, which according to Christian teaching of to-day is the only punishment that God metes out to the sinner.

Certain it is, then, that if the inspired writers laid down a method whereby remission of sins could be obtained, totally different from the method now in vogue, men are inconsistent in their belief. For while claiming to believe in certain writings they decline to accept the teachings contained therein.

In answer to what must be an all important interrogatory, Does belief remit sin? the believer must give not only an answer that will be approved by his own conscience, but one that will harmonize with the scriptures.

Generally justification is found in the passage, "Believe on the Lord Jesus Christ and thou shalt be saved," (Acts 16: 31); but this argument is overthrown by reading further, for we read that Paul spake unto the jailor the word of the Lord, "and he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." The cases of Cornelius and the eunuch, both good men and believers, can be cited as proof that works also were necessary.

The burden of John the Baptist's teaching was repentance of sin, which was to be a true sorrow accompanied by a turning away from the sin repented of, and then baptism for the remission of that sin. This was the doctrine taught on the day of Pentecost by Peter, (Acts 2: 38), and was also taught by others of the Apostles. I will just call the reader's attention to I John 2: 3, 4, which reads "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This to my mind embodies the plan of salvation; here indeed is the kernel of Christianity, "That we keep his commandments." What were His commandments? Were they to the effect that a mere belief only was necessary to assure salvation?

We find the Savior in commissioning His disciples to go forth and preach the Gospel, admonished them to teach the people "he that believeth and is baptized shall be saved," and in reply to Nicodemus' question regarding his salvation, He said, "Verily, verily, I say unto you, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." In the Savior's sermon on the mount, He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," Matt. 7: 13, 14.

It is evident from the above that the strait and narrow way is not reached by believing alone, otherwise the words of the Savior are not in harmony with present day conditions. Having in mind the foregoing it behoves every man and woman to read for themselves all of the commandments of Jesus Christ, and thus search out the plan of salvation; progressing step by step, not being satisfied at having attained to the first step—belief.

Enough evidence has been produced to show that unless the ordinance of baptism by immersion for the remission of sins has been complied with a person is answerable for sin. Then if a person is answerable for sin on the day that the books are opened and every man is judged according to what is therein written, he will undoubtedly receive punishment for that sin.

Now what view does the world take in regard to punishment? They maintain that those who do not receive the "well done thou good and faithful servant," receive eternal punishment or everlasting punishment. This being the case, then it would by no means be an advantage for those who depend on mere belief—who therefore have not had their sins remitted—and who maintain that God's punishment is to last for